A REVIEW AND

Further Diſcovery of the late Diſorderly and Rude carriage of ſome perſons at the meeting of QUAKERS at

SABRIDGWORTH,

In the County of *Hartford*, 1659. the 5*th*. Month.

By one that utterly diſliked the late dan^n^gerous and deſtructive Inſurrection, and all unrighteouſneſs; is no enemy to any of the perſons of theſe *Quakers*, but unfainedly wiſheth their *Souls* good, and is an hearty friend to all that *fear GOD*.

With a Catalogue of ſome of their dangerous Opinions, which are contrary to the Word of God. For caution to all that love the Truth.

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2 Epiſtle, John 7. 9.

For many deceivers are entered into the World, who confeſs not that Jeſus Chriſt *is come in the fleſh: This is a Deceiver and Antichriſt.*

Whoſoever ~~*tranſgreſſeth in greatneſs, and abideth*~~ *not in the Doctrine of* Chriſt, *hath not* God.

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TO

All that love Truth, Peace, and Righteousnes; especially to the godly Magistrates and Officers of the *ARMY*.

Much Honoured, and Beloved;

I Have lately seen and read a Pamphlet intituled to the Parliament, *&c.* relating the rude carriage of some persons at *Sabridgeworth*, on the 3 and 31 day of the 5 Moneth on July last; and having occasion to stay a while in those parts; and being well acquainted with divers persons of that Parish, whom I am confident fear God, hate lying, and unrighteousnes, of whom I did as fully inform my self in many things as I could, and do hope and believe I shall give you a true account of things, without varying for the substance.

1. It is confessed that at those meetings, and on those days (not to relate all things in order as they fell out, which is almost impossible) there was a very rude, and justly to be blamed, carige towards the Quakers by divers persons; not onely boys, but of some others that should have had more wit and honesty, and had be n better taught, then to requite one evil with another; There is much of the former part of the narrative true, though not all, and many things set out with the higheſt aggravations and foulest colours they could devise, though too bad of it self. And in the *Postscript* I have good reason to believe many things are very untrue, beside the sly insinuation, as if the Knight and others present were part of the Malignant party that rashly rise up against the Parl. and involve the Nations in blood again to undo all, and that these did but prepare themselves and others for the general day. Whereas it may be remembred, that some of themselves before that gave the occasion, and that the Boyes, (it may be some others) did oppose and abuse them a full moneth before, when I verily believe they were altogether ignorant of the general Insurrection, if not all at the second time also; but these men pretend

to

to a Spirit of knowing mens hearts, if you will believe them.

The book is subscribed *I. K.* who *I. K*, is will not take on me to determine, I and K also you know may stand for divers persons and things. We may imagine what we will, but if it be that person, which most men conjecture, a man in Office, then it gives many to call to mind, that when he was a Captain about 14 years since, he took the States pay, but could not be gotten near to the Kings Army when the Country was in great danger, and he with others much urged by the Committee. 2 That about 8 or 10 years past, he stiffly indeavoured to maintain that there is no holiness in the Scriptures, went not to the publick ordinances nor private meetings that I heard of, and 3. though now a Justice of the Peace, *Postbuke*, one of the Parishoners (some say 3 times) on the Lords Day; for which I hear a bill is found against him at the Quarter Sessions, and as it is very commonly reported that he denyed one *Adams* his wife, and sought by force to keep her from him, who was willing she should have any accommodations to go to any publick Congregation where she liked best, and for his unjust act in withholding his wife from him, gave him a box on the ear, *sub rosa*, let it be spoken. *under the rose.*

It is confessed that Sir *T. H.* the Justice, did not use his power to refrain all rude persons as he might have done, and I have this to say in excuse of him.

1. The Gentleman is a man of a very mild spirit, and one that desires peace and love, and is not easily moved to use violence.

2. He was grieved that some of the Quakers company had a little before affronted and disturbed the Minister and people contrary to the law of God and man.

3. He well knew their opinions were very corrupt, and perceived they came in opposition to the publick ordinances and worship of God, commanded and approved both by God and the Magistrate, and to corrupt and poyson the souls of the people, and seduce them from their due obedience to Jesus Christ, to *Popish* and other damnable errours.

4 He is a Gentleman that I think is well known to be of a sound judgement and of a very unblameable life, a constant attender on the ordinances of God, and very courteous to all good people that fear God and walk in the Truth.

5. He (as I am credibly informed) gave a strict charge to his servants at the first time not to meddle or do any injury to any, and sharply reproved them when he had but heard that some of them did but meddle, but they denyed that they did at all meddle, but were present o

and the 2d. time ſtrictly charged them alſo to go with him into the publick Congregation, and to remain there, and ſaw it done; and to prevent all mutinies, cauſed the Conſtable to ſee that divers perſons of the Pariſh, did ſtand at ſeveral places to keep the peace, and prevent all tumultuous meetings and diſturbance.

6. When ſome of them in a rude manner came to him, and deſired him to puniſh ſome perſons, he anſwered that (on the former and ſuch like grounds) he did not well underſtand the nature of the buſineſs, was very unſatisfied in the lawfulneſs of their numerous meetings fo ſuch ends, and therefore deſired them to repair to ſome others for redreſs.

But theſe men do not tell you. 1. That one of their company had a little before diſturbed and oppoſed the Miniſter and People, met together to worſhip God according to his will, railing on them and him, contradicting and blaſpheming: Nor do they tell you of ſelling or publiſhing Pamphlets, to poyſon, corrupt, and ſeduce the ſouls of the people, at both which they were not a little offended. Nor 3. that their meetings was in direct oppoſition to the publick ordinances to diſturb the people, as appears by their meeting again, though divers of them had promiſed they would not, and though they ſaw the Miniſter and People did all generally diſlike it & knowing they might freely without any contradiction have met at divers other places in the Pariſh where they had often met formerly. Many of them were offended at their former meetings and carryages. Nor 4. do they tell you that ſome of their friends, or themſelves, did at 3 ſeveral places thruſt a Sword into the body of the Knights Coachman. And 5. affrighted the Lady ſo, as ſhe got out with all ſpeed any way ſhe cou'd and fled away homeward on foot. Nor 6. what very courſe uſage and moſt uncivil ſpeeches ſome of them gave the Knight, more then once. And 7. how they caſt ſome of them into the dirt, and grievouſly bemired them. Nor 8. how violent and revengeful they were as ſoon as they had got power on their ſides, railing at ſome very deſerving perſons, for bayling the poor men to keep them out of priſon, being deſired, and the Juſtices declaring they would take Bail for them. 9. What common reports there were before by ſome of themſelves or their friends, that they would ſhortly ſhut up the the *Church doors*; and it is ſaid, that ſome of them have ſaid, *It would not be well till one in a Pariſh be cut off.* I give it a mild expreſſion, and yet we know the bloody minds of the *Papiſts and Popiſh Prieſts their leaders*, add hereunto their rude and uncivil cariage and ſpeech, contrary to religion, common honeſty and the light of nature. That ſome of them go on the *Lords Day*, 16

miles

miles or upward to that place and back again; 'tis very probable that day some of them are often drunken, and commonly said to be guilty of other foul crimes, as the known Quaker that dwel's near *Bishopsstratford* their good friend.

They stile themselves *the friends of Christ, Gods people, a Generation of whom the World is not worthy*; as if they were the onely people of God, and would exclude all others, as indeed they do, and it is well known; but consider I beseech you. 1. That they condemn and damn all the faithful and true friends of Christ that are or ever were in the world that are not of their way, telling them that they are damned as mine ears have often heard with many others. 2. They deny justification by the righteousnes of Christ, without us imputed. 3. Exclaim and condemn the ordinances of Christ, the preaching of the Word and Sacraments, as Antichristian, his word preached as lyes, and his most holy and faithful sincere Ministers as lyers, *&c.* 4 They deny the holy Scriptures to be the word of God. And 5. compare the publick worship and ordinances of Christ to *Dagons* image (in their Pamphlet) and plainly enough say it is *false and filthy*, most odious expressions of the true worship of Christ, for their words are these, *his worship least it should prove as ominous and destructive* (*meaning their Meetings and Doctrine*) *as the Ark of God was to the image of* Dagon, *and in time discover the falseness and filthiness thereof.* 6. They go or ride many of them, 7 some, 10. 16. some 18 miles on the Lords Day to this meeting, and return again as I am credibly informed. 7. They most shamefully revile and condemn both the Ministers and Magistrates of Christ that own not their way, and so indeavour to undermine and overthrow the true worship and ordinances of Christ, and yet these would have you believe they are the onely friends of Christ and people of God.

And all this when the Parl. is very digilent to make a settlement, it was a great joy and comfort to our hearts to see and read the Parl. pious Declaration *May.* 7 last, after their exclusion so many years by an unjust and Violent means, called again to sit by the same party, and to sit again in peace, without any effusion of blood or blows wherein they declared as the Army had done before, their resolution *to maintain a godly, learned, faithful, painful Ministry, and resolved to continue their established maintenance, till a better be* (*not onely thought of but*) *established*, for their encouragement in the work of the Lord; when I say the Parliament hath thus resolved and published it to the world, and were busie early and late to settle the Commonwealth of the Church and civil

State

State, to have these men increasing daily in number and boldness, threatning the ruine of both, is no small grief of heart to us; and verily to all the true friends, of Christ, the Parliament, the Commonwealth and honest Souldiers; but consider who is their Father.

From the whole I beseech you observe,

1 That those men whose light and pincipals is, and spirit teacheth not to take an Oath to serve the Commonwealth, yet they blame the Kt. for not taking the new Oath (which many conscientious Men do scruple and demurr, til they see what the Gouernment is they Swear to be true to) who was a sworn justice before even by Parl, and wil now themselves, make Oath some of them 3 or 4 times ([illegible]) in one or a few daves to aveng themselves.

2 They profess themselves to be as sheep, and as Christ was; meek, gentle, not to resist, but meekly to bare all injuries as Christ did; and yet are bitter railers against Ministers, & especially, Magistrates also I am sure, that do not countenance their way, can never open their mouths wide enough against them, condemning and damning them, and assoon as they had power to back them, endite their neighbours at the Sessions, would lay them in the Goal, rail at those that did a civil Office in Bailing them that the poor men might not lie in Prison, being desired to do it, telling some very sober discreet and Godly persons they had no grace in their hearts, for so Bayling the poor men: So that nothing wil serve many of them but the utmost extremity, Christ did not so? And what could a Turk or a Jew do more?

3 Though they profess to use no Violence, to suffer meekly and cry against forcing conscience, yet as soon as they did get armed men on their side they use violence, force their way to meet, when they know it is against the consciences of many sober and Godly persons.

4 They (speaking of them that abused them) say, *This is not to keep a day unto the Lord*, blaming them, yet wil themselves ride and go many miles more then is fit to meet there, when they might as well meet near their own homes.

So it is apparent, that these poor sheep, meek Lambs *&c.* as they profess themselves, and would be thought to be, have in them of the spirit of the Wicked, of the Sting of the *Serpent*, and of the *Bear*, and that assoon as they are full grown wee shall see they have both Teeth and Claws also.

Wherefore O ye Rulers of the Nation! (to use their own expression) we beseech you bear your testimony, for Christ and his truth and worship, against them that endeavors to undermine and overthrow it, least God be

be angry, and his fierce anger break out uppon You and Us, which my moſt hearty prayer is to avert and prevent.

Conſider their opinions, many of which are clearely Popiſh, and ſome Heatheniſh, which you and we are ſworn to root out, and though you do (as is meet) reſpect their perſons, yet reſtrain their meetings to their own private houſes, and from publiſhing their corrupt and dangerous opinions, to the poyſoning and ſeducing Chriſts, and your People from their due ſubjection and obedience to both. You know what the Court at Boſton in N. E. have done againſt them, and what their teſtemony is of them. There are no doubt many ſimple and honeſt meaning perſons among them that err out of ignorance; let them enjoy the freedom of their Conſciences, ſo as they have it to themſelves, and ſeek not to corrupt others Souls, *Rom.* 14. 22.

Some of theſe *Quakers* opinions I have here ſet down, that you may ſee how dangerous they are, and may in the Books intitled, The perfect phariſite, The diſpute at *Sandwich* and many others ſee fully proved.

Popiſh opinions.

1 That Chriſt died for all men.

2 That in this life men may be perfect and free from ſin.

3 That men are juſtified not by the righteouſneſs of Chriſt without us imputed, but by the righteouſneſs of Chriſt manifeſted in us, by inherent righteouſneſs, by works.

4 That the righteouſneſs of Chriſt is not ſatisfactory to the Juſtice of God for the ſins of Man.

5 That Goſpel Miniſters preaching wil not bring men to Heaven.

6 That whoſoever is not perfectly Holy, but commits ſin here cannot enter into Heaven without Purgatory.

Worſe Opinions

1 That they are equal with God, ſo profeſſed *G. Fox*, and *James Naylor*. Perfect Phariſie *pag.* 3.

Ibid.

2 They peney the Doctrine of the Trinity and Jeſus Chriſt to be truly God and Man.

3 That Chriſt is in every man, Reprobates, as wel as others, *ibid.*

4 That Chriſt in the fleſh and all he did and ſuffered, was but a figure and nothing but an example.

5 That every man in the world hath a light within him, ſufficient to guide him to heaven.

6 That the Scriptures are not the ſtanding rules of Faith and Life.

7 That the Scriptures are not the word of God.

8 They cry down Baptiſm, Lords Supper, and Miniſtry of Chriſt, neglect all Ordinances of Chriſt, and Family duties, and give no reſpect

to

to any of what place or rank soever, contrary to Religion, and common honesty.

9 They say there is no need of outward teaching by the Scripture, nor imediate call to the Ministry, and do often meet and return against no man speaking or praying, and when they do speak, commonly, a great part of it is raylng against the Priests, (as they cal them) and those that follow them, and bless themselves in their own ways, which is not good. Therefore the Court of Boston in *New-England* cals them *The cursed Quakers*.

Add here unto, That divers of them are surely Bewitched by some of their Teachers; that story of the *Quaker* in prison in *Cambridge* Goal, for Bewitching and riding a woman, seems to have much of truth in it, many of them at their first entring into that way have countenanes and a Gate, like the wildest and most distracted persons, as I have often observed, and some of them have died raving against that way, and the devils lately in that County about *Widford*, *Hunden*, *Stansted*, and since this was written there died one *Reyner* a *Quaker* at *Cannons* in *Pamdon* in *Essex* raging mad, who would have kil'd his own Childe and burnt it had not a strong Maid in the house rescued it; as I have bin very credibly inform'd by divers persons that have seen them. And shall men of that way be owned and put into the *Militia* because they own the Parl. for self-ends onely, but otherwise hate them; the Lord preserve us in the truth, undeceive and reduce those poor deluded people, and direct the Parl. what to do in this case, and to act accordingly, though all the Priests and Jesuties should be mad at them, and yet flatter them to get power into their hands.

God will I trust Protect the Faithfull in power, and us, against them, though they hope all wil go sure on their side.

FINIS.